AUM

Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.—*Hebrews, xiii, 1, 2.*
And behold I some quickly: and my reward is with me, to give every man according as his work shall be.—*Revelations, xxii, 12.*

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POINTS OF AGREEMENT IN ALL RELIGIONS.[1]

MR. CHAIRMAN, LADIES AND GENTLEMEN: Let me read you a few verses from some of the ancient Scriptures of the world, from the old Indian books held sacred by the Brahmans of Hindustan.

"What room for doubt and what room for sorrow is there in him who knows that all spiritual beings are the same in kind and only differ from each other in degree?"

"The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When He shines, everything shines after Him; by His light all this is lighted.

Lead me from the unreal to the real!
Lead me from darkness to light!
Lead me from death to immortality!
Seeking for refuge, I go to that God who is the light of His

[1] An address delivered April 17th, 1894, before the Parliament of Religions at San Francisco, Calif., by William Q. Judge.

The Midwinter Fair at San Francisco had annexed to it a Religious Parliament modeled after the first great one of 1893 at Chicago. Dr. J. D. Buck and William Q. Judge, the latter as General Secretary American Section, were officially invited to address the Parliament at one of its sessions as representatives of the Theosophical movement. Time was so short that all speakers were limited to thirty minutes each; for that reason the address is not as full as it would be had more time been granted. But the occasion once more showed the strength of the T.S. movement.

own thoughts; He who first creates Brahman and delivers the Vedas to him; who is without parts, without actions, tranquil, without fault, the highest bridge to immortality, like a fire that has consumed its fuel".—*Mundaka Upanishad.*

Such are some of the verses, out of many thousands, which are enshrined in the ancient Hindu Vedas beloved by those we have called "heathen"; those are the sentiments of the people we have called idolaters only.

As the representative of the Theosophical movement I am glad to be here, and to be assigned to speak on what are the points of agreement in all religions. I am glad because Theosophy is to be found in all religions and all sciences. We, as members of the Theosophical Society, endorse to the fullest extent those remarks of your chairman in opening, when he said, in effect, that a theology which stayed in one spot without advancing was not a true theology, but that we had advanced to where theology should include a study of man. Such a study must embrace his various religions, both dead and living. And pushing that study into those regions we must conclude that man is greatly his own revealer, has revealed religion to himself, and therefore that all religions must include and contain truth; that no one religion is entitled to a patent or exclusive claim upon truth or revelation, or is the only one that God has given to man, or the only road along which man can walk to salvation. If this be not true, then your Religious Parliament is no Parliament, but only a body of men admiring themselves and their religion. But the very existence of this Parliament proclaims the truth of what I have said, and shows the need which the Theosophical Society has for nineteen years been asserting, of a dutiful, careful, and brotherly inquiry into all the religions of the world, for the purpose of discovering what the central truths are upon which each and every religion rests, and what the original fountain from which they have come. This careful and tolerant inquiry is what we are here for to-day; for that the Theosophical Society stands and has stood; for toleration, for unity, for the final and irrevocable death of all dogmatism.

But if you say that religion must have been revealed, then surely God did not wait for several millions of years before giving it to those poor beings called men. He did not, surely, wait until He found one poor Semitic tribe to whom He might give it late in the life of the race? Hence He must have given it in the very beginning, and therefore all present religions must arise from one fount.

What are the great religions of the world and from whence have they come? They are Christianity, Brahmanism, Buddhism, Confucianism, Judaism, Zoroastrianism, and Mohammedanism. The first named is the youngest, with all its warring sects, with Mormonism as an offshoot and with Roman Catholicism boldly claiming sole precedence and truth.

Brahmanism is the old and hoary religion of India, a grown-up, fully-developed system long before either Buddhism or Christianity was born. It extends back to the night of time, and throws the history of religion far, far beyond any place where modern investigators were once willing to place even the beginning of religious thought. Almost the ancient of ancients, it stands in far-off India, holding its holy Vedas in its hands, calmly waiting until the newer West shall find time out of the pursuit of material wealth to examine the treasures it contains.

Buddhism, the religion of Ceylon, of parts of China, of Burmah and Japan and Tibet, comes after its parent Brahmanism. It is historically older than Christianity and contains the same ethics as the latter, the same laws and the same examples, similar saints and identical fables and tales relating to Lord Buddha, the Savior of Men. It embraces to-day, after some twenty-five hundred years of life, more people than any other religion, for two-thirds of the human family profess it.

Zoroastrianism also fades into the darkness of the past. It too teaches ethics such as we know. Much of its ritual and philosophy is not understood, but the law of brotherly love is not absent from it; it teaches justice and truth, charity and faith in God, together with immortality. In these it agrees with all, but it differs from Christianity in not admitting a vicarious salvation, which it says is not possible.

Christianity of to-day is modern Judaism, but the Christianity of Jesus is something different. He taught forgiveness, Moses taught retaliation, and that is the law to-day in Christian State and Church. "An eye for an eye, and a tooth for a tooth" is still the recognized rule, but Jesus taught the opposite. He fully agreed with Buddha, who, preaching 500 years before the birth of the Jewish reformer, said we must love one another and forgive our enemies. So modern Christianity is not the religion of Jesus, but Buddhism and the religion of Jesus accord with one another in calling for charity, complete tolerance, perfect non-resistance, absolute self-abnegation.

If we compare Christianity, Buddhism, and Hinduism together on the points of ritual, dogmas, and doctrines, we find not only

agreement but a marvellous similarity as well, which looks like an imitation on the part of the younger Christianity. Did the more modern copy the ancient? It would seem probable. And some of the early Christian Fathers were in the habit of saying, as we find in their writings, that Christianity brought nothing new into the world, that it existed from all time.

If we turn to ritual, so fully exemplified in the Roman Catholic Church, we find the same practices and even similar clothing and altar arrangements in Buddhism, while many of the prescribed rules for the altar and approaching or leaving it are mentioned very plainly in far more ancient directions governing the Brahman when acting as priest. This similarity was so wonderful in the truthful account given by the Catholic priest Abbé Huc that the alarmed Church first explained that the devil, knowing that Christianity was coming, went ahead and invented the whole thing for the Buddhists by a species of *ante facto* copying, so as to confound innocent Catholics therewith; and then they burned poor Abbé Huc's book. As to stations of the cross, now well known to us, or the rosary, confession, convents, and the like, all these are in the older religion. The rosary was long and anciently used in Japan, where they had over one hundred and seventy-two sorts. And an examination of the mummies of old Egypt reveals rosaries placed with them in the grave, many varieties being used. Some of these I have seen. Could we call up the shades of Babylon's priests, we should doubtless find the same rituals there.

Turning to doctrines, that of salvation by faith is well known in Christianity. It was the cause of a stormy controversy in the time of St. James. But very strangely, perhaps, for many Christians, the doctrine is a very old Brahmanical one. They call it "The Bridge Doctrine", as it is the great Bridge. But with them it does not mean a faith in some particular emanation of God, but God is its aim, God is the means and the way, and God the end of the faith; by complete faith in God, without an intermediary, God will save you. They also have a doctrine of salvation by faith in those great sons of God, Krishna, Rama, and others; complete faith in either of those is for them a way to heaven, a bridge for the crossing over all sins. Even those who were killed by Krishna, in the great war detailed in the *Ramayana*, went straight to heaven because they looked at him, as the thief on the cross looking at Jesus went to Paradise. In Buddhism is the same doctrine of faith. The twelve great sects of Buddhism in Japan have one called the Sect of the Pure Land. This teaches

that Amitabha vowed that any one who calls three times on his name would be born into his pure Land of Bliss. He held that some men may be strong enough to prevail against the enemy, but that most men are not, and need some help from another. This help is found in the power of the vow of Amita Buddha, who will help all those who call on his name. The doctrine is a modified form of vicarious atonement, but it does not exclude the salvation by works which the Christian St. James gives out.

Heaven and Hell are also common to Christianity, Buddhism, and Brahmanism. The Brahman calls it Swarga ; the Buddhist, Devachan ; and we, Heaven. Its opposite is Naraka and Avitchi. But names apart, the descriptions are the same. Indeed, the hells of the Buddhists are very terrible, long in duration and awful in effect. The difference is that the heaven and hell of the Christian are eternal, while the others are not. The others come to an end when the forces which cause them are exhausted. In teaching of more than one heaven there is the same likeness, for St. Paul spoke of more than a single heaven to one of which he was rapt away, and the Buddhist tells of many, each being a grade above or below some other. Brahman and Buddhist agree in saying that when heaven or hell is ended for the soul, it descends again to rebirth. And that was taught by the Jews. They held that the soul was originally pure, but sinned and had to wander through rebirth until purified and fit to return to its source.

In priesthood and priestcraft there is a perfect agreement among all religions, save that the Brahman instead of being ordained a priest is so by birth. Buddha's priesthood began with those who were his friends and disciples. After his death they met in council, and subsequently many councils were held, all being attended by priests. Similar questions arose among them as with the Christians, and identical splits occurred, so that now there are Northern and Southern Buddhism and the twelve sects of Japan. During the life of Buddha the old query of admitting women arose and caused much discussion. The power of the Brahman and Buddhist priests is considerable, and they demand as great privileges aud rights as the Christian ones.

Hence we are bound to conclude that dogmatically and theologically these religions all agree. Christianity stands out, however, as peculiarly intolerant—and in using the word "intolerant" I but quote from some priestly utterances regarding the World's Fair Parliament—for it claims to be the only true religion that God has seen fit to reveal to man.

The great doctrine of a Savior who is the son of God—

God himself—is not an original one with Christianity. It is the same as the extremely ancient one of the Hindus called the doctrine of the Avatar. An Avatar is one who comes down to earth to save man. He is God incarnate. Such was Krishna, and such even the Hindus admit was Buddha, for he is one of the great ten Avatars. The similarity between Krishna or Cristna and Christ has been very often remarked. He came 5,000 years ago to save and benefit man, and his birth was in India, his teaching being Brahmanical. He, like Jesus, was hated by the ruler, Kansa, who desired to destroy him in advance, and who destroyed many sons of families in order to accomplish his end, but failed. Krishna warred with the powers of darkness in his battles with Ravana, whom he finally killed. The belief about him was that he was the incarnation of God. This is in accord with the ancient doctrine that periodically the Great Being assumes the form of man for the preservation of the just, the establishment of virtue and order, and the punishment of the wicked. Millions of men and women read every day of Krishna in the *Ramayana* of Tulsi Das. His praises are sung each day and reiterated at their festivals. Certainly it seems rather narrow and bigoted to assume that but one tribe and one people are favored by the appearance among them of an incarnation in greater measure of God.

Jesus taught a secret doctrine to his disciples. He said to them that he taught the common people in stories of a simple sort, but that the disciples could learn of the mysteries. And in the early age of Christianity that secret teaching was known. In Buddhism is the same thing, for Buddha began with one vehicle or doctrine, proceeded after to two, and then to a third. He also taught a secret doctrine that doubtless agreed with the Brahmans who had taught him at his father's court. He gave up the world, and later gave up eternal peace in Nirvana, so that he might save men. In this the story agrees with that of Jesus. And Buddha also resisted Mara, or the Devil, in the wilderness. Jesus teaches that we must be as perfect as the Father, and that the kingdom of heaven is within each. To be perfect as the Father we must be equal with him, and hence here we have the ancient doctrine taught of old by the Brahmins that each man is God and a part of God. This supports the unity of humanity as a spiritual whole, one of the greatest doctrines of the time prior to Christianity, and now also believed in Brahmanism.

That the universe is spiritual in essence, that man is a spirit and immortal, and that man may rise to perfection, are universal doctrines. Even particular doctrines are common to all the relig-

ions. Reïncarnation is not alone in Hinduism or Buddhism. It was believed by the Jews, and not only believed by Jesus but he also taught it. For he said that John the Baptist was the reïncarnation of Elias "who was for to come". Being a Jew he must have had the doctrines of the Jews, and this was one of them. And in Revelations we find the writer says: "Him that overcometh I will make a pillar in the house of my God, and he shall go out no more".

The words "no more" infer a prior time of going out.

The perfectibility of man destroys the doctrine of original sin, and it was taught by Jesus, as I said. Reïncarnation is a necessity for the evolution of this perfection, and through it at last are produced those Saviors of the race of whom Jesus was one. He did not deny similar privileges to others, but said to his disciples that they could do even greater works than he did. So we find these great Sages and Saviors in all religions. There are Moses and Abraham and Solomon, all Sages. And we are bound to accept the Jewish idea that Moses and the rest were the reïncarnations of former persons. Moses was in their opinion Abel the son of Adam; and their Messiah was to be a reïncarnation of Adam himself who had already come the second time in the person of David. We take the Messiah and trace him up to David, but refuse, improperly, to accept the remainder of their theory.

Descending to every-day-life doctrines, we find that of Karma or that we must account and receive for every act. This is the great explainer of human life. It was taught by Jesus and Matthew and St. Paul. The latter explicitly said:

"Brethren, be not deceived; God is not mocked; for whatsoever a man soweth, that also shall he reap".

This is Karma of the Brahman and Buddhist, which teaches that each life is the outcome of a former life or lives, and that every man in his rebirths will have to account for every thought and receive measure for the measure given by him before.

In ethics all these religions are the same, and no new ethic is given by any. Jesus was the same as his predecessor Buddha, and both taught the law of love and forgiveness. A consideration of the religions of the past and to-day from a Theosophical standpoint will support and confirm ethics. We therefore cannot introduce a new code, but we strive by looking into all religions to find a firm basis, not due to fear, favor, or injustice, for the ethics common to all. This is what Theosophy is for and what it will do. It is the reformer of religion, the unifier of diverse systems, the restorer of justice to our theory of the universe. It is our past, our present, and our future; it is our life, our death, and our immortality.

OCCULTISM THE HIGHER SCIENCE.

THERE is not so much conflict between Modern Science and Occultism as is imagined by those who know little of the former—some of whom are its loudest professors—and nothing of the latter. In fact Occultism is simply a loftier range of scientific research than is attempted by those who confine their investigations to the material plane of the universe. Its methods of study and demonstration are no less exact than those employed in the lower field, and it is much more exacting upon the student, requiring of him not only special capacity but such arduous training and negation of self as few are capable of enduring. At the same time, it offers to his perception fewer prizes than are easily attainable in the pursuit of the lower material science. This is not because there are not prizes infinitely greater to be won by it, even upon estimate from a material stand-point, but the study has the effect of elevating the mind to a plane whence all of what are known as "the practical advantages of life" look small and unworthy of effort. To illustrate: Suppose that an advanced Occultist possessed the knowledge of how to select and aggregate the proper atoms to make gold, and actually could make genuine gold. There is hardly anybody who would not say he was the greatest of all possible fools if he did not with all the energy he could command, at once set himself to producing the largest possible quantity of that much-coveted metal. But all the interest he could feel in the matter would end in satisfying himself that he possessed the knowledge and that it might aid him in the discovery of other secrets of atomic combination. He would smile with contempt at the folly of the thought that he might possibly waste his time in monotonously turning out ingots of gold; if indeed he he did not, knowing the debasing effects of selfish desire for wealth and its demoralizing temptations when attained, shudder with horror at the idea of so perverting his powers. But the end and aim of Modern Science is the discovery of new and more rapid ways for amassing wealth. Nothing else is "practical" from the popular point of view; and that which is not "practical" is, of course, not worth wasting time upon.

Modern Science and Occultism go together to a certain point—recognition of atoms as the ultimate resolvement of the molecule. To the former, however, atoms are merely hypothetical somethings, quite impossible of demonstration to sensuous per-

ception until they become agglomerated into molecules, and consequently not worth bothering about; while the latter pursues its study of the atoms infinitely further, finding in the degrees of their attenuation, their different sorts, their infinitely varied combinations and respective modes of motion—or vibration—simple and complex, full explanation of all the phenomena of the manifested universe. The materialist's pretentious equipment of 'ometers and 'scopes is useless lumber in that field, for there it is necessary to see with the eyes of the soul, to employ powers of perception and cognition latent in man, but ordinarily so little used that most persons are ignorant of their possession.

The iron, the fire that softens it, the muscular force of the artisan who shapes the metal, the thought-concept of the form the metal shall assume, and the purpose impelling that creative thought, all are manifestations of the vibrations of atoms. Let us reverse that chain of incident and, with its links in their proper order, trace the connection between them.

Vibrations on the mental plane being in atoms of exceeding tenuity are much too rapid for perception by or effect upon the comparatively gross atoms which have reached the density necessary for combination into molecules and so constituting the world of matter. They are, however, retardations of the yet higher rate pertaining to the planes of Will and Spirit, which are beyond our present field of study. Mental vibrations, however, are sensed by astral matter, in which the atomic density is in many degrees, but all less rare than that prevailing on the mental plane, yet beyond the range of our sensuous perception. Its intermediateness enables it to function as the interpreter, or commutator, between the planes above and below it, translating the vibrations of either into the rate of the other and so rendering the thought forces impulsive upon the organs of action. So, then, upon the artisan's mental plane stir, as vibrations, the reason for and desirability of production of a particular something upon the material plane, and form must necessarily, upon that plane, be one of the attributes of that something. That form, whether of sword, plowshare, or aught else, must primarily exist as an image or model in the astral atoms, which in turn transfer the concept of it to the material thinking organ, and that machine transmits to the organs of action controlled through it the necessary impulses for reproduction, in the atoms subject to material forces, of the model in the astral atoms.

The sensitive thinking organ, the fierce fire, and the dense metal are alike products of atomic vibrations in matter. The ma-

terial, astral, and mental planes are constituted of five distinct classes of atoms, differentiated by their respective modes of motion—vibrations—impelled by the Infinite and ceaseless during the Manvantara. The mode of motion distinctively belonging to each class of atoms is always the same upon all the planes, but its velocity is different, the increase of rate determining the degree of tenuity. There are two higher planes upon which the rate of vibration is inconceivably rapid—though there also the respective modes of motion, technically known as the "tatwic forces", are like those below. The atoms can only be cognized by us as forces, not as matter, until they attain by agglomeration and condensation sufficient density to come within the range of our organs of perception. Fire is one specialized manifestation of an atomic force which, in varied combinations with others, pervades all the universe, and where there is an excess of the particular class of atoms affected by that vibration in any combination, its effects are demonstrated as light, heat, or energy, all or singly, and each capable of transmutation to the other by slight vibrations in the atomic proportions. Mutability is one of the distinctive attributes of all atomic combinations, particularly upon the super-sensuous planes, where, owing to the rarefaction and the rapid prevailing rate of vibration, there is extreme facility for mutual interpenetration. The rapidly moving atoms of the force specifically known as the "tejas tatwa" disintegrate the gross molecules submitted as fuel to their action, and so produce the phenomena of fire. But the presence of the tejas tatwa is also discernible in heat where no fire is actually present, as in boiling water, or a ball of heated metal, or a fevered body, for in those there is, as it were, storage of an excess of those vibrations, or, rather, of atoms excited by those vibrations. And we find that the molecular constitution of the gross matter subjected to those influences modifies greatly its capacity for retention of such vibrations and power to impart their energy to other matter, and in varying phenomena. But the potentiality of transmission and mutation is always present in every manifestation of the *tejas tatwa*, becoming actual in all favoring atomic combinations.

Since we have arrived at dealing with visible fire and solid metal, modern science is harmonious with occultism in recognizing the former as atomic vibration and the latter as an agglomeration of atoms, for our wise men of the Western world have, in very recent years, found the atom and its ceaseless motion necessary factors in a reasonable philosophic hypothesis concerning material phenomena.

Sir R. Ball says: "Were the sensibilities of our eyes increased so as to make them a million times more powerful, it would seem that the diamond atoms, which form the perfect gem when aggregated in sufficient myriads, are each in a condition of rapid movement of the most complex description. Each molecule would be seen swinging to and fro with the utmost violence among the neighboring molecules, and quivering from the shocks it receives from the vehement encounters with other molecules, which occur millions of times in each second". It seems to be sufficient for science to know that the molecules are in motion, without troubling itself to enquire either the causes of that motion or what may be its varieties; or what consequences would follow upon alterations of the proportions between the modes of motion in combination; or whether it is possible, by affecting them, to alter the character or integrity of gross matter to extents now undreamed of. Here again Occultism is far in advance of science. It has investigated these things, and in learning the various proportional combinations of the tatwic atoms which constitute the differentiations of matter, has also gained knowledge of the particular vibrations, or "tatwic forces", respectively affecting the several classes of atoms, through the operations of which are effected the creation, preservation, disintegration, and re-construction of all forms.

When we see a thin glass shivered by the sounding, at a distance from it, of a certain musical tone, science is content with ascribing the destructive action to vibrations set up among its molecules by the sound. That is indubitably true, but no more satisfactory than would be the saying, had it been smashed by a hammer, that its continuity of form had been interrupted by the too forceful impact of the molecules of the hammer upon those of the glass. Both would be statements of facts, but not exhaustive explanations. But the occultist sees in the simple phenomenon something more. It is to him a demonstration of the presence in the molecular constitution of the glass of a certain proportion of the akasic atoms, which are the most tenuous of all, the most numerous, and the chief attribute of which is the transmission of sound. And when the variations peculiar to the akasic atoms are intensified, they may readily become even more potent than those of the tejas tatwa in the disintegration of matter. When of two material objects one responds to and re-produces a tone emitted by the other, it is because their atomic constitution, in its inclusion of the akasic element, is the same, whatever may be the material form of their agglomerated molecules — as, for instance,

when a musical glass voices a particular tone sounded upon the string of a violin, the latter, owing to its stoppings, being susceptible of infinite changes in the proportions of its component atoms, only one of which accords with that of the glass. It is only necessary to increase abnormally the volume and intensity of those akasic vibrations to go far beyond the mere production of a responsive tone or the shivering of a thin glass, to the disintegration of the most solid forms of matter, through the rending apart of their atoms by the disruptive force of the vibration in the akasic element in their combination. To produce such effect, however, it is requisite that the tone impelling such vibrations shall be the exact one capable of thrilling the particular combination of tatwic atoms in the molecular structure it is desired to affect. And there always is such a tone for every mass of matter.

A Biblical story affirms that the Jewish priests caused the walls of Jericho to fall by blowing their ram's horn trumpets about them. It is by no means an improbable story, not nearly so unlikely as many others in the same book. Numbers of the Jewish priests, in the days when Israel had a highly cultivated priesthood, were advanced practical occultists—King Solomon is reputed to have been one—and were of course aware of the properties of the akasic tatwic force. For the production of the desired effect upon Jericho's wall, all they had to do was to discover the inherent tone, or key-note, of that mass—which they were probably able to do easily by their art—and to sound the note which would excite destructively that particular akasic vibration.

And, by the way, this recognition of the power of the akasic vibrations over molecular matter affords the only real explanation of the now-common scientific experiment of causing thinly spread lycopodium, or fine sand, upon a plane surface, to assume various geometrical designs under the influence of musical tones. The lycopodium, or sand, arranges itself always in the same patterns in response to particular notes, and other tones cause it to break up those formations and enter into new ones, so that it would appear to have a power of volition and capacity for intelligent control of its action. And so it has. The Divine Spirit is in all matter, and its manifestation is through the tatwic forces controlling the atoms.

J. H. C.

NIGAMAGAMA DHARMA SABHA.

THIS is the name of a society in India which has also members in the ranks of the Theosophical Society in America and elsewhere. It has been noticed by Col. H. S. Olcott in the *Theosophist* of April, 1894, under the title of "The Hindû Revival", and it is now well that we should all know the facts more fully. This article will attempt to give some information. Col. Olcott says:

> The foregoing remarks are introductory to the notice we are about to make of the founding at the recent Magh Mela at Prayag of a new association of Hindû ascetics and laymen under the title of Nigamagama Dharma Sabha. Our theosophical colleagues Rai B. K. Laheri and Pandit Jagneshwar Mukhapadaya are among the promoters and most active managers of this important movement, and are thus forging one more link in the chain of sympathy which ought to bind every well-wisher of the Aryan religion to the cause of theosophy.

Then follow the rules, and at the close he says:

> Since the adoption of the above rules nearly five hundred Sadhûs, Brahmacharyas, and pandits have signed for membership.

Strange as it may seem to some, this is an American movement, and was begun about January, 1893. Feeling that such a society should be started, I wrote to Brother Laheri and asked him to aid me in doing it, I promising on my part to raise money as I was able for helping on the work, and a little society was begun under a different name. Brother Laheri took hold of it at once, and after consulting with some pandits suggested that the name be altered to the present one, NIGAMAGAMA DHARMA SABHA. This was agreed to, and one of the rules affecting the West is that members from the West must be members of the T.S. and they should furnish means and also now and then give other help. One of its first works was the "Letter to the Brahmans", to which many replies were received from India and for which gratitude was expressed. The object of that open letter was to remove from the minds of the Hindûs, if possible, the wrong notion that the T.S. was a Buddhist propaganda, so that future work with the aid of the Society might be possible. It had a good effect. Brother Laheri acting for the new society went also, as before noticed, to a great meeting of orthodox Brahmans in India, and after his lecture to them they endorsed the movement of the T.S. Money has been raised in America and sent to India for the N. D.S. with the object of beginning the following as might be possible:

(*a*). To have a Sanscrit organ for the Society.

(*b*). To engage the services of a good pandit at some seat of learning in order to revive among the Hindûs under Hindû methods their own religion, to the end that more and more a knowledge of its true philosophy should spread there and in the West.

(*c*). To have a district inspector.

(*d*). To aid all good movements among the Hindûs, and especially to do all such works as would tend to spread theosophy there.

(*e*). To procure rare manuscripts and palm leaves, and have them translated.

Under (*d*) it has been proposed to aid effectively the work so long carried on by Jagannathiah and Swaminathiah, F.T.S., at Bellary, India, where they have a small vernacular section and a little journal. It is proposed to them, in a letter sent by me, to include their work in that of the N.D.S. without in any way impeding them or having them alter the name they have adopted. To this they will no doubt agree; and money has already been sent them for their help.

Brother Laheri recently writes thus:

> The fact is that N.D.S. is now all over India in some form or other. In the Northwest it is under the guidance of J. Mukerjee, and several Dandiswamis, Brahmacharyas, and Paramahansas are among the members. I am in touch with the orthodox Brahmans in the Punjab and Northwest, and in Madras have the same relation through the Sanmarga Samaj, Bellary. I do not wish to make members at random nor to expend in useless matters the money that *our most beloved brothers in America* send in love, affection, and sympathy to their poor Hindû brothers. Hundreds of plans will have to be formed and hundreds given up as we learn by experience. You have got the best wishes of India for you because you really try to improve her cause; people are simply delighted to see that America sends money through you to help in that.

Now this whole enterprise is for the benefit of the T.S. in India, and is not outside of its work. It was begun privately so as to prevent suspicion and distrust, but now there is no need for keeping it so. It is a fact that while Theosophy is forwarded best in the West by our own methods, those methods will not do for India, and such is the opinion of many Brahmans who know their own land. But help must be extended to them so that they can rise to their feet and help themselves. So the work of the N.D.S. in so far as the West is concerned is to furnish the means and later some of the men, so that under strictly Hindû ways and in the tongues of the land our objects may be forwarded by attempting to arouse a new spiritual aspiration. It is not competent for

the T.S. as yet to donate money from its funds for this work, but it is right and proper that members should, if they see fit, give some of their money to it. This they have done, and several have sent me some subscriptions. These of course ought not to limit that which is needed for our own work, and it is not expected that members will cut off from the latter to give to the former, but that the aid given to N.D.S. shall be additional to all other. It is also intended to procure through the N.D.S. such rare palm-leaf manuscripts as will not only be of interest here but also perhaps a means of obtaining funds from those who would not give them to the T.S.

As Brother Laheri says, many plans will have to be formed and many given up until at last the best shall be discovered. But the plan of aiding the already-started work at Bellary is for the present permanent. It may result in a printing press there soon or late. American members become such by certificate issued by me under authority of Brother Laheri, and will be informed as the work goes on of its progress. So far, since May, 1893, I have received $548.00 and have disbursed $360.00 in drafts to India exclusive of a small bill for needed printing. Any one wishing to know more and to help can address me, as all names in the West have to go through my hands.

WILLIAM Q. JUDGE.

UNIVERSAL BROTHERHOOD AND ADMISSION OF MEMBERS.

SOME confusion has at times arisen in the minds of Branch officers and members on the point of admitting persons to the T.S. It has been asked, Why, if we hold to Universal Brotherhood, should we refuse to admit those to whom there is objection? The answer seems to be the same as one would give if the question related to admitting all persons to one's family or house. Indeed, the relation of Branches to the T.S. is much like that of the family to the State. Every individual not positively criminal has the right to citizenship, and may, subject to the statutes, take part in civic affairs, express his convictions as to public policy, join in meetings of citizens for discussion or new movements, and everywhere be regarded as on a par with his fellows. But this gives him no right to entrance into any family, and a claim that his citizenship entitled him to cross whatever threshold he liked and establish himself as a member of the domestic circle would be

laughed at. Every one would say that families had a right to their privacy and to select their associates, and that if they saw fit to exclude any person from their home, there was no canon of justice or proper feeling which should constrain them to do otherwise. It was wholly for them to say who was congenial, acceptable, welcome.

Just so in Branches of the T.S. Every sincere and reputable person is free to join the Society, and as a member of it to enjoy all the privileges belonging to membership. He can attend all meetings of Theosophists as such, join in petition to the constitutional authorities, use his diploma for purpose of identification, claim the documents due to F.T.S., and, in general, have full possession of every right conferred by our rules. But this does not empower him to demand admission to private meetings of a Branch, much less to election to its membership; nor can there be any ground of complaint if its existing members decline to elect him.

This will be clearer if we consider the nature and purpose of a Branch. It is a union of a group of members having a common ground of interest in Theosophic study or work, a certain general conception of desired methods, and a more or less intellectual or social or personal sympathy. The basis must of course be Theosophy, but the local superstructure takes shape and color from the quality of those who plan its erection. Now it is the continued harmony of the constituents which is to determine both its endurance and its activity. If an applicant for Branch membership is known to have views as to its policy which are in marked contrast to those prevalent within it, or to be offensive in manner, of ill-repute in the community, quarrelsome, heady, flighty, certain to excite discord inside or to compromise the Society outside, there is no possible reason why he should be accepted. To admit him would do him no good, for he is not in harmony with the rest of the organization, and would simply be introducing an element of discord certain to eventuate in ill feeling, contention, a check to work, and possible disintegration. One factious or indiscreet Branch member may paralyze a Branch. Nor is his exclusion an injury. He has no claim to entrance, and consequently no grievance at denial; and he is altogether at liberty to join the Society as member-at-large, to assist its operations, and to study its literature. He can be a citizen of the commonwealth without being a member of a particular household in it.

More than this. Where a Branch is aware that a person is sure to cause trouble or to act as a stumbling-block to other and

worthy men and women, it is its *duty* to prevent that catastrophe. Sentiment should not be a bar to justice. To protect the Society and to secure peace to existing workers is of more importance than the self-love of a single individual. Indeed, if he resents the expression of the Branch's preference in the case, he shows that he has not that respect for others' rights, judgments, and feelings which is essential to any true Theosophist, and is destitute of the elementary qualifications for close union in Branch life. His very pique justifies the Branch action and affirms it.

Of course it cannot be said that no sacrifice of personal desires or preference is ever to be made by Branch members in elections. That would be queer Theosophy. It may very well happen that a person somewhat distasteful in ways may yet give promise of a valuable future, and a sincere member may, and should, concede personal considerations to a larger good. But this is a different case from that radical unfitness which cannot be smoothed over by tolerance or by phrases, and which demands the blackball for protection.

To recapitulate. We believe in unity, but at the same time we know that it is not possible for all to live intimately with each other because of various differences existing among individuals as to race, manners, and style of mind as well as of nature. Brotherhood does not require that we shall take into our home the vicious, even though we are working for their reformation; nor that we should bring into our own circle those whose manners and development are vastly different from our own. And just as it is in our private life as human beings, so it is in the Theosophical Society.

We have no right to deny to any one the right to be alive and one of the human family, and neither have we the right to deny to any one the right to belong to the Society so long as the applicant is not a criminal unreformed. But in the Society the Branch represents the family, and it has a right to draw a line or make limit, and to say who shall and who shall not belong to that family. Hence each Branch has to decide upon whom it will admit. If some apply who are sure to bring trouble to the Branch or who are of a nature that will not permit free and harmonious work with the others, the Branch has the right from all points of view not to admit to the Branch roll. This very question was once raised very needlessly in a place where there were many colored people and where a sentiment existed against their associating intimately with whites. It was settled by deciding that if colored people desired a Branch of their own they could have it and

would be helped by the other. Brotherhood does not demand that elements wholly dissimilar must be violently mixed. Neither party would be comfortable in such circumstances. They can work apart for the common aim.

But the rules provide for cases where applicants wish to enter the T.S., as any Branch President may admit the applicant as a member-at-large if willing to endorse his character in general. In such an event the transaction is between the president, the applicant, and the office of the General Secretary. It does not concern the Branch at all.

And so the union of right feeling and sound reason will usually solve duty when uncertainty occurs, and the Branches be secured the largest proportion of good material, with a minimum of risk to harmony, effectiveness, and continuing life.

W.Q.J.

FACES OF FRIENDS.

MRS. ISABEL COOPER-OAKLEY is now well-known personally to Theosophists in all Sections of the Society. She is the daughter of the late Henry Cooper, C.B., Commissioner of Lahore, India, who was made the Governor of Delhi on his death-bed. She was born at Amritzar, Punjab, India, in 1854. Her father, one of the best known men in the Bengal Civil Service, was made a "Companion of the Order of the Bath" at the early age of twenty-eight for distinguished services rendered during the mutiny in India; the Cooper Buildings in Delhi are named after him, and the "Cooper Medal" was struck for him in 1864 by the Indian Government in recognition of great and continued services in the educational questions of India, and especially in regard to the education of women. On her father's side Mrs. Cooper is descended from Baron Cooper of Paulett (Earl of Shaftsbury) and Sir William Burnaby, both old English families. Her father was a nephew of Lord Forbes of Forbes Castle in Aberdeenshire. Her mother was the daughter of Gen. Steel (who married the daughter of Prince Angelo Della Trememondo, an exiled royal family of Tuscany), one of the old families of Steels of West Cumberland, whose mother, Dorothy Ponsonby, was a niece of the Earl of Bessborough. These facts are not given by way of glorification, but for those who wish to know of a person's descent.

Mrs. Cooper-Oakley and her sister Laura passed a great deal of their early life on the Continent. At the age of twenty-three

the subject of our sketch met with a severe accident and for two years was unable to walk. This enforced quiet threw all her interests into her studies, and it was during this illness in 1878 that *Isis Unveiled* was lent to her and she began her investigations into Spiritualism with its cognate subjects. Life then took a more serious aspect, and on recovering in 1879 she began to take up public questions, interesting herself in Woman's Suffrage and the Social Purity Alliance. Wishing to study philosophy more deeply, Mrs. Cooper-Oakley determined to go to Girton College, Cambridge, in order to pass through a systematic course.

In 1879 when H.P.B. was passing through London on her way to India Mrs. Cooper-Oakley just missed her. Going on with her studies she passed her "matriculation examination" in 1881 and entered Girton as a student. In 1882 she met Mr. Oakley, who was at Pembroke College, Cambridge, with Dr. Keightley, and they all began their studies together. Together with the Keightleys they wrote to Adyar in 1883 applying for membership in the Theosophical Society, but received no answer. Hearing from Mr. A. P. Sinnett in the autumn of 1883 that H.P.B. was expected in Europe, they determined to visit her upon arrival. Isabel Cooper was married early in June, 1884, to Mr. A. J. Oakley. In March Col. Olcott arrived in London, and then Mrs. Oakley, Dr. Keightley, and Mr. B. Keightley joined the Society.

During the summer of 1884 it was arranged that Mrs. Cooper-Oakley and her husband should accompany H.P.B. on her return to India, and the plan was carried out. They took a house in London where H.P.B., Dr. Keightley, and Miss Laura M. Cooper lived during September and October until the party started for India in November. On the way to India Mrs. Cooper-Oakley spent three weeks in Egypt with H.P.B. and found the period full of intense interest, as H.P.B. was a mine of deep information. Arriving at Adyar, Mrs. Cooper-Oakley says she "had every opportunity of investigating the Coulomb affair and also was an eye witness to Mr. Hodgson's investigations, besides seeing the unfair way in which the S.P.R. representative behaved to H.P.B."

H.P.B. then fell sick, and Mrs. Cooper-Oakley nursed her through a long and dangerous illness, falling sick herself afterwards and being unable to leave India when H.P.B. was ordered away in February. In May Mrs. Cooper-Oakley was sent home, arriving in the summer of 1885, when H.P.B. sent her a warm and affectionate invitation to come to Wurzburg, but owing to bad health and business affairs Mrs. Cooper-Oakley was unable to

leave London, but went to see H.P.B. as soon as the latter came to Norwood. During that summer of 1887 Mrs. Cooper-Oakley held small meetings in her rooms for inquirers, and was studying Theosophy steadily. That autumn she went to India for three months, and later in April, 1888, came back and staid with H.P.B. in Lansdowne Road for a few weeks, and in 1889 she became one of the household staff.

Continued bad health has prevented Mrs. Cooper-Oakley from doing the work she would like to have done. In 1890 the Headquarters was moved to 19 Avenue Road; the following year H.P.B. left us and her last message for the Society was given to Mrs. Oakley the night but one before she died. At three a.m. she suddenly looked up and said "Isabel, Isabel, keep the link unbroken; do not let my last incarnation be a failure". At the moment of H.P.B.'s death Mrs. Cooper Oakley was out, but received a telegram recalling her and arrived just ten minutes too late.

Since then she has been to Australia, where she worked among the Theosophists, arousing a great deal of public and private interest and doing much good to the Society. From there in 1893 she returned by way of California, stopping and working there and meeting many members. She arrived in Chicago in September, 1893, in time for the Theosophical Congress of the World's Fair, and took part in that as a speaker at the meetings of the Society. From there she came across to New York and returned home to London in October with the English and Indian delegates who had been at the Theosophical Congress. We leave the record at this point in London where she has been at work ever since, and hope that the future may record services to the Society as long as she shall live.

HOW TO STUDY THE "SECRET DOCTRINE".

IS there a key to the study of the *Secret Doctrine*? Are the seeming contradictions in the *Secret Doctrine* really such, or is there a possibility of their reconcilement?

It is not the purpose of this paper to show that the apparent contradictions are *not* contradictions, nor even to attempt to reconcile any of them; for, while it is claimed by some students that such reconcilement can be shown in many cases, others fail to see

it in any. Nor is it necessary to bring up the question of the fallibility of the writer of the book, for even going so far as to grant infallibility to H. P. B., which she herself would have disclaimed, there remains the imperfection of the language in which the book is written, and its inadequacy to express purely metaphysical ideas. There is, however, it is claimed, a key to the study of the *Secret Doctrine*, the use of which will open many of its doors, clear away many of its difficulties, connect many otherwise disconnected statements, and even reconcile some of its apparent contradictions.

Theosophy is synthetic. The *Secret Doctrine* is also synthetic, and the key to its study, if such may be found, must also be, so to say, synthetic. For the difficulty in understanding it is partly due to the fact of the many points of view from which each subject is treated and the absence of definite links to connect the different statements thence arising: *e. g.* a subject in one place may be treated from the standpoint of the Vedanta philosophy, and in another place from that of the Sankya philosophy, and again from a third standpoint elsewhere. Add to all this the personal equation of the reader, usually a very important factor, depending upon education and general trend of mind, and it will be evident that it is no easy matter to reduce to order the great mass of information contained in the volumes under consideration.

It may be as well at this point to call to mind one of the preliminary requisites for the study of Occultism, and the value of a pursuit of the second object of the T.S., viz.: to free the mind from all preconceived ideas which may be due to inheritance and training, so that the true underlying meaning of the subject in hand may be grasped apart from the garb in which it is given, or the particular system of philosophy according to which it is presented. In other words, every student must learn to think for himself, and must realize that the ultimate tribunal to which he must refer everything is his own inner nature. The completest philosophy ever conceived can be no more than a mere working hypothesis for the student until he has arrived at that point where such a philosophy may be proved and tested in every way, *i. e.* until he is able to reformulate the same philosophy for himself and is able to base it on his own knowledge, not on the knowledge of others. In fact, each one ought to have his own philosophy of life: not a cut and dried philosophy with hard and fast limits, but a living philosophy which can grow as the mind develops, taking in a wider and wider horizon and sending its roots deeper and deeper in search of the living waters of Truth.

The key above referred to is threefold and consists of the three fundamental propositions of the *Secret Doctrine.*[1] Space does not permit of giving these here in full, but they may be summed up briefly as follows:

(*a*) "An Omnipresent, Eternal, Boundless, and Immutable Principle, on which all speculation is impossible. . . . It is beyond the range and reach of thought . . . . unthinkable and unspeakable."

This first proposition is a statement of the unity underlying the whole manifested universe, the unity of source and the unity of ultimate essence of all things, of the whole of nature, of things animate and inanimate, of universes, worlds, men, atoms. A further statement of this proposition is, that although the ultimate Reality, the ever Unmanifested, is One, yet the *sine quâ non* of all manifestation is duality. Manifestation implies duality, relativity, and is unthinkable save as comprising subject and object, cogniser and the thing cognized, the ego and the non-ego, spirit and matter. To rise above this quality one must pass from the finite, the conditioned, the manifested, into the unmanifested, the unconditioned, the infinite. From this duality which underlies all manifestation further spring the pairs of opposites, for the object of cognition can only be such in reference to other objects; a condition or state or property can be known only in reference to other conditions, states, or properties. This arises from and indeed constitutes one of the primary functions of mind, that of analysis and comparison. Separateness and illusion do not exist save in the mind; it is in the mind that arises the idea of the "me" and the "not me", and then the further analysis of the totality of the "not me" by means of the pairs of opposites, heat and cold, light and dárkness, love and hate.

(*b*) "The absolute universality of the law of periodicity, of flux and reflux, ebb and flow." The Universe *in toto* is periodically "the playground of numberless universes, manifesting and disappearing", called "the manifesting stars" and the "sparks of eternity".

(*c*) "The fundamental identity of all Souls with the Universal Over Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every soul—a spark of the former—through the cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term".

This proposition further goes on to say that each Soul or divine spark, in order to have an independent (conscious) existence,

[1] *Secret Doctrine*, I., 14-17 (new ed.) 42-45.

must have "(*a*) passed through every elemental form of the phenomenal world of that Manvantara, and (*b*) acquired individuality, first by natural impulse, and then by self-induced and self-devised effort (checked by its Karma), thus ascending through all the degrees of intelligence from the lowest to the highest Manas, from mineral and plant up to the holiest archangel."

It is easily seen that propositions (*b*) and (*c*) depend upon (*a*). For if there is a Unity underlying all things it must imply, and be implied by, universal law as in (*b*), and also it must imply a unity in evolution as in (*c*). If we grant the unity of all things in source and essence, this ultimate unity must also apply to the law underlying and guiding all manifestation, and synthesizing all the known *laws* of the manifested universe. Furthermore, if we grant the One Reality, the ever Unmanifested Unity, and also that manifestation is the differentiation not of, but arising in, the One, thus causing the apparent "many", it must follow that between "non-manifestation" and the condition of greatest manifestation, between homogeneity and the utmost heterogeneity, there is endless progression, endless gradation, without one break or a single missing link in the chain of evolution.

There is, then, a sequence and a logical connection between these fundamental propositions, and since they are given as being "fundamental" it may be that in them we may find a key to the whole philosophy of the *Secret Doctrine*.

The tendency of Western thought and civilization has for a long time been in the direction of specialization. Religion, Philosophy, and Science have been separated and considered apart from one another, so much so that Religion has said "The secrets of life and death are with me alone, follow me." Science has said "Follow me and I will teach you to map out the heavens and weigh the sun in a balance; I will teach you the story of evolution, and the chemical combination of atoms upon which life depends." But if asked "What of the Soul?" Science answers, "I have nothing to do with the Soul, it is outside my province; we can never know anything about the soul, or that it exists; but follow me, accumulate facts, frame hypotheses, and get knowledge." And Philosophy? . . . Philosophy has been running between the two, between dogmatic Religion and dogmatic Science, and ending too often in agnosticism, or else mere empiricism. Let it not be understood, however, that the writer is unaware that there are many of the exponents of Religion, of Philosophy, and of Science who cannot be included in the above; but he asks, can it be denied that such has been the general trend of thought in these departments.

What, however, has this to do with using a key to the study of the *Secret Doctrine?* It is an illustration of the tendency of thought which each one of us has from education and heredity, viz.: to treat part of a subject as the whole subject, to look at things from one standpoint only, and so long as we are unable to view a subject as a whole and in its relation to other subjects, so long will the *Secret Doctrine* remain practically a sealed book; so long will the different view-points cause its statements to appear contradictory; so long will the connecting links be unperceived. What is needed is a study of fundamentals, and a constant application of and appeal to them. The *Secret Doctrine* begins with a statement of fundamentals; and its philosophy, far older than Plato, is yet Platonic, *proceeding from universals to particulars.* Hence to study it, to comprehend it, the student must proceed along the same lines, and endeavor to grasp with his mind the fundamentals, and to realise that neither man nor anything can be separated from the All, but that all evolution has one origin, is guided by one law, and has one aim. If the student can ever keep this in his memory, then can he also take up the study in the way that Science does, from particulars to universals, but with a far different result, for he no longer has to look for a key; he has it in his own hand.

J. H. Fussell.

(To be continued.)

AN ANCIENT TELEPHONE.

It has been the custom of many people to belittle the ancients by assuming that they knew but little of mechanics, certainly not so much as we do. The builders of the pyramids have been described by modern guessers as making their calculations and carrying on the most wonderful engineering operations with the aid of pools of water for obtaining levels and star angles: they could not, it was assumed, have instruments except the most crude. So also the old Chinese were mere rude workmen, although it is well known that they discovered the precession of the equinoxes over 2,000 years ago. Of late, evidence has been slowly coming out that tends to show the ancients as perhaps having as much, if not more, than we have. So the following from the *New York Evening Sun*, an influential daily paper, will be of interest. It says, on May 31, 1894:

An English officer by the name of Harrington has discovered in India a working telephone between two native temples which stand over a mile apart. The testimony of the Hindûs, which, it is said, is backed up by documentary proof, shows that the system has been in operation for over 2,000 years. Scientists engaged in excavating the ruins of ancient Egyptian temples have repeatedly found unmistakable evidence of wire communication between some of the temples of the earlier Egyptian dynasties."

It will probably be found, in the course of time, that the oft-repeated statements of H. P. Blavatsky that the ancients had all of our arts and mechanical devices were true. She asserted that they had flying machines. In Buddhist books is a story of Buddha which refers to a flying machine or mechanical bird used in a former life of the Lord, and Indian tradition speaks also of air walking machines. Reading this item in the newspaper reminds me too of a conversation I had with H. P. Blavatsky in New York before the phonograph came out, in which she said that some Indian friends of hers had a machine by which they spoke with each other over distances of miles with great ease. Perhaps when the great West is convinced that the old Aryans had mechanical contrivances equalling our own, it will be ready to lend a readier ear than now to the philosophies the East has so long held in keeping.

WILLIAM Q. JUDGE.

LITERARY NOTES.

MAY LUCIFER surprises many of us by its statement that the "Comments" upon *Light on the Path* had the same exalted source as the text. Was this ever intimated before? Dr. Wilder's "Religions of Ancient Greece and Rome" is finely done and will almost certainly be excellent throughout. "A Manuscript from Another Space" is by an author who has apparently never read *Flatland*, and who gambols in uncouth glee over supposed discovery of thoughts now well in their teens. Mr. Mead's "Moulds of Mind" has of course all the rich intellection familiar to his readers, but specially strikes because in two distinct styles, — the first half almost *staccato* in its quickness and intensity, the last half flowing and full. It is charming to once more encounter in print Mrs. Patience Sinnett, and her "Alchemy as a Spiritual Science" closes its exposition with beautiful words which only the changed type disproves as her own. From a strictly Western view-point "G.R.S.M."s "Dwellings of the Gods" may not appear as of intelligible thought, but doubtless the true view is that it is rich in meaning and spiritual help. "The Veil of Maya" grows ever more absorbing, even thrilling, and the latest scene is superb. The "Brother" discussion has three contributions; J. T. Campbell's slightly hysterical and altogether missing the point, Dr. F. Hartmann's concise and clear, W. Kingsland's fair but not very strong. Mr. Mead's lamented illness causes a sad drop in the reviews. —[A.F.]

MAY THEOSOPHIST. "Old Diary Leaves XXVI" narrates the temporary union in 1878 of the T.S. with Swami Dyanand Sarasvati's Arya Samaj, the dissolution being upon discovery that this Samaj was a local and sectarian body. The episode is interesting as one proof of the gradual evolution in character of the T.S. Col. Olcott's readiness for the union was in part, he says, because H.P.B. had told him that the Swami's body was inhabited by an Adept of the Himalayan Brotherhood, whereas he later discovered that the Swami was not an Adept at all, only a pandit ascetic. No inference is drawn, but four may be: that H.P.B. mistook; that the Colonel mistook; that the Colonel misunderstood H.P.B.'s assertion; that H.P.B. was right, though the inhabitation was only occasional. It is among the possibilities that any one of the last three may meet the case. "Altruism" is very good indeed, but Mr. Old's "Transmigration of Souls" is not, since it seeks to substitute for the Karmic doctrine of allotment as the result of desert a cloudy mass of phrases wherein no distinct thought appears. The clergyman whom he opposes has really, on page 494, given the Theosophic teaching as well as any Theosophist. Mrs. Besant's "Spirit of Theosophy" is, of course, broad and vitalizing. "The Hindû View of Transmigration" holds that the most sacred books teach descent of bad souls into animals and trees, but the editor thinks a different translation warranted. Verbal inspirationists are always in trouble, longitude not affecting inherent difficulties. There are some very sensible reflections in "Cuttings and Comments". The Astrological Bureau has encountered an untoward obstacle in the rapacity of native astrologers, and has to suspend for the present. But why was not this foreseen by due inspection of the heavens? Such, we fear, may be the inquiry of profane scoffers in the West, and there does not appear any immediate reply to them. Even if there was, these men would no doubt be shameless enough to hint that a planetary guidance which does not keep the "Bureau" out of scrapes might prove sad reliance for ordinary folk. Ah! well. —[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 4. "Life Eternal", by Dr. Alexander Wilder, is a singularly beautiful article, beautiful both in spirit and in diction. Sweet and pure and elevated, it tones up the whole nature of the reader, and it has a certain cordial sensing of celestial verities, utterly unpretentious and yet palpably genuine, which makes one *feel* their reality with peculiar vividness. Delightful thoughts are charmingly expressed. "I am ready to learn that gold itself is solidified sunshine which has been attracted and entombed in a matrix of quartz." "To see is better than to be seen." "The truth, and not its exponent, will make us free." The second paper, "What are we here for?", a reprint from the *Theosophist*, is fair but not noteworthy. —[A.F.]

TRANSACTIONS OF THE LONDON LODGE No. 20 is Mr. Bertram Keightley's lecture upon "Masters of Wisdom". It starts with a strong distinction between the material and the spiritual theories of Evolution, gives the ideal of a Mahâtmâ, shows how it is demanded by evolution, by analogies throughout it, and by history, closing with testimony, answers to objections, and a beautiful tribute to Masters' work. It is an able and of course well-written pamflet, but the idea that experience has to be stored up in physical atoms rather than in the souls which merely use them is very fanciful and painfully materialistic, and one notices that in the description of Mahâtmâs Buddha receives fifty-eight lines, Apollonius of Tyana nine, and Jesus five. At Mr. Keightley's request Mr. Sinnett appends an account of eight persons whom he personally knows and who have seen and communed with Masters, prefaced with some very sound remarks as to discretion in discussion. —[A.F.]

THE COSMOPOLITAN FOR JUNE contains a Theosophical story by Mrs. Arthur Gordon Rose, "Karma *à la mode*". Probably nothing more delightful has ever appeared in the Theosophical department of fiction. All our terms are perfectly familiar to the writer, and are used with the utmost dexterity. A humor more than delicious bubbles up all through the neat phraseology, and the culmination in the scenes on the last two pages is nothing short of genius. Every part of the whole story is so good-natured, so clever, so indescribably rich in dry wit and half-veiled fun, so apt and ingenious and well-conceived, that one yearns to shake the hand of such a writer and then steal her pen. Of

course such a story illustrates the astonishing spread of Theosophy and the perception of popular taste now growing in writers and editors, but this is an after reflection. Any well-read Theosophist with a sense of humor who wishes half an hour of rarely-equalled delight had better send fifteen cents and postage to the Editor of *The Cosmopolitan*, New York.—[A.F.]

THE BUILDING OF THE KOSMOS, and other Lectures. These are four of the five lectures delivered by Mrs. Annie Besant before the Convention at Adyar in December. Most unfortunately that on Karma was omitted because of inadequate time to revise the report, but the other four, *The Building of the Kosmos*, (*a*) *Sound*, (*b*) *Fire*; *Yoga*; *Symbolism*, have been most carefully gone over and are issued under the direct sanction of their illustrious author. That they should be learned, luminous, instructive, eloquent, filled with an exalted spirit of purity, grace, wisdom, devotion, is of course. One expects that. But what astonishes is the marvellous knowledge of the vast and complicated Hindû sacred literature, a knowledge of its text and surface meaning and esoteric sense, a knowledge so precise and large, all gained—or shall we say "revived"?—in these last five years. It is easy to picture the amazement and reverence with which the Brahman caste must have listened to the eloquent foreigner who knew better than they their own scriptures and lived them out in their very spirit.

The first two lectures are based mainly upon the Upanishads and H.P.B.'s *Secret Doctrine*, and unfold their teaching with amazing clearness, its spiritual quality being especially emphasized. *Yoga* is a most practical, commonsense exposition, but it soars grandly into the loftiest realms as the thought of "devotion" thrills and inspires the speaker. *Symbolism* finely expounds the meaning hidden in universal and Oriental symbols, and contends for their value as impressions on the ignorant. Through all these four great utterances of a great soul, so forceful with learning, intellect, and spirituality, is apparent a sympathy with Eastern methods which shrinks from admitting them as sharing human imperfection, and would rather endow them with the glow of a fervid reverence than subject them to any criticism, however just. The mantrams during conception and at birth and death (p. 24-25) and the treatment of the words "never to return" (p. 37-38) are illustrations; and the apologies for fakir asceticism (p. 60-62) and for idolatry (p. 82-87) suggest how affection impels more to perception of a fancied merit than to realization of an actual effect. This is true no less as to systems than as to individuals, and of philosophers as of the unlearned. And yet without such tenderness the speaker could not so have won the Hindû heart or touch the universal human soul.

The appended catalogue of works sold at Adyar exhibits an astonishing range, though the classification is sometimes rather startling, Dr. Dewey's *Open Door, or the Secret of Jesus*, for instance, coming under "Occult Stories". (The PATH; 60 cents.)—[A.F.]

THE UNKNOWN LIFE OF JESUS CHRIST is a translation by Jas. H. Connelly and Leon Landsberg, both New York F.T.S., of the French version by N. Notovich of the Thibetan MSS. read to him in a convent in Ladak—Lesser Thibet. A very full and interesting description of his journey and of his access to the MSS. is given by M. Notovich, and a *resumé* of the work itself. Jesus, here called Issa, is considered the actual son of Joseph and Mary, though an incarnation of Buddha, and the seventeen years as to which the Gospels tell nothing are described as passed in study under Buddhists and Brahmins in India, and in preaching there and upon the return route to Judea, many short discourses being given. His crucifixion is attributed to a direct order of Pilate, after acquittal and protest by the friendly Jewish priests and elders, and the disappearance of the body to a transfer by Pilate to another tomb, no trace of resurrection being in the story. The earliest MSS. were written in Pali within four years after Issa's martyrdom, and translations into Thibetan were carried from India to Thibet about 200 A.D. Of course they far antedate the canonical Gospels. Naturally controversy is raging over their authenticity, but for this and for their correctness M. Notovich gives strong reasons.

From this account the whole miraculous element is missing, as to the birth, history, death of Jesus, and as to his personal acts. His teaching was

simple, direct, practical, without parable, personal claim, or specific doctrine. The narrative is too concise for much criticism, but the style is clear, dignified, and marked by an evidently sympathetic spirit. That this remarkable work, possibly destined to create a great change in theological thought, should have been first brought within English reach by Theosophists, is pleasant to their brethren. (*Orderable through* PATH; $1.50.)—[A.F.]

THEOSOPHY SIMPLY PUT, by a New York reporter, is one of the best of Theosophical pamflets, being exactly what its title claims. It is intended for every-day men and women, who need a clear statement in every-day language, and no other tractate covering so much ground has been written down to this level. The common objection to our literature is that it is not sufficiently popular. Provision is made for trained minds, the educated, the thoughtful; but not for the masses, though they need it as much. This can no longer be said. The work has been excellently done, done by one whose experience showed him the desideratum and whose powers were sufficient for it without surpassing it. Theosophists can serve the Cause precisely where service will be of special value by circulating this pamphlet among the class for whom it is written, and the "League of Theosophical Workers", 144 Madison Ave., N. Y.C., who have published it and to whom orders should be sent, will supply it for distribution at five cents, single copies being ten cents. —[A.F.]

THE VOICE OF THE SILENCE in the new American edition for the pocket has a great improvement over all others,—the foot-notes are upon the page where they belong, and not at the end of the book. Thus they can be read at once, without the annoyance of perpetual reference to another place. Copies in red leather and red edges are 75 cents; those in morocco with gilt edges are $1.00. The edition matches in size the new editions of the *Bhagavad Gita* and Patanjali's *Yoga Aphorisms*, and the *Stanzas of Dzyan* have been added, as well as a portrait of H.P.B. (The PATH).

THE HERMETIC ART is Vol. III of *Collectanea Hermetica* edited by Dr. Wynn Westcott, and has a preface by "Non Omnis Moriar" and an Introduction and Notes by "S.S.D.D." Most of the text consists of warnings of the difficulty in understanding the subject and of the few who ever do, and one passage shows how the Philosophers "take the liberty" of contradicting themselves and each other. Still, this is not to be used as an argument against them or their Art, or even against the propriety of publishing further unintelligible works; rather is it a "trial of faith", as good Christians would express it. And all the difficulties vanish when one once gets the key—if one ever does. One can possess himself of some of these difficulties (though without the key) by investing $1.00 in this little work of fifty-two pages, wherein, partly in multi-capitalled prose and partly in what passed for poetry in a less exacting age, he can read about "Hunting the Green Lion", "The Doves of Diana", "Leprous Gold", "Metallic Moisture", and other profound mysteries understood only by the elect. (Orderable from PATH). —[A.F.]

WAS IST DIE MYSTIK? by Carl Graf zu Leiningen-Billigheim, is another new and very good book in German on Theosophical subjects. This book is intended to fill a long-felt want, being an introduction to more difficult Theosophical literature. Appended to it is a useful Theosophical Glossary. (Paper 127 pp., the PATH, 75 cents.) Besides the above Herr Julius Sponheimer of Zurich, Switzerland, has made a very good German translation of the well known *brochure, The A B C of Theosophy*. (PATH, 20 cents). Both the above books were published by Wilhelm Friedrich, Leipzig, Germany.

DR. FRANZ HARTMANN has issued a circular asking attention to the appalling number of cases of burial alive, giving recent instances, and announces that he is about to publish a book upon the subject. Besides advocating legislation preventive of premature burial, the book will give the occult view of life and death. The Doctor asks friends to contribute well authenticated cases of burial alive in modern times, addressing him at Hallein, Salzburg, Austria. A retired army officer, U.S.A., is collecting the various statutory regulations abroad, and these will be used to promote reform here. —[A.F.]

Mirror of the Movement.

AMERICA.

ARYAN T.S. Sunday evening lectures in June were: "*The Power of an Endless Life*", Alex. Fullerton; *Mahâtmâs*, Wm. Q. Judge; *Nature and Nature's Laws*, Jos. H. Fussell; *Other Worlds than Ours*, Claude F. Wright.

BROOKLYN T.S. had Sunday evening lectures in June: *Theosophy and Art*, Wm. Main: "*The Power of an Endless Life*," Alex. Fullerton; *The Story of Osiris*, Harry S. Budd; *The History of a World*, Jos. H. Fussell.

THE APRIL CONVENTION having authorized the General Secretary to cancel the Charters of the Lotus T.S., Kearney, Neb., and Gray's Harbor T.S., Hoquiam, Wash., this was accordingly done. These Branches have long been asleep and delinquent as to dues, and are finally cut down as mere cumberers of the ground.

VYASA T.S. AND SARASVATI T.S. of New Orleans have consolidated under the name "New Orleans T.S.", and the new Charter was issued on June 5th. The President will be Norman F. de Clifford, and the Secretary Dr. F. Barroso, 828 Canal street.

KALAYANA T.S., New Britain, Conn., has moved to another building in better location, where it has two good rooms, large signs, and a much more public character. Both daily papers announce the topic of Branch discussion each week, and often give space to a report. Influence is being exerted to secure for the Public Library the principal Theosophical works. On June 7th Miss Mary E. Hart of the Aryan T.S. read a paper before the Branch upon "The Evidences of Theosophy". The study-classes formed by Mr. B. Harding in Bristol and Meriden are doing well in both attendance and interest.

CLAUDE FALLS WRIGHT passed the latter half of April in lecturing and work at Macon and Atlanta, Ga., and in attempts at Palatka, St. Augustine, and Jacksonville, Fla. Arriving in New Orleans May 6th, he gave almost daily lectures or classes until the 16th, when he left for Nashville, Tenn. On the 17th and 18th he lectured publicly in Library Hall on "Reïncarnation" and "Occultism". After many private meetings and also talks with members, he left for Washington, D. C., and arrived there May 24th, Thursday. On Friday he lectured before Branch on "The Theosophical Society". Sunday, 27th, he lectured on "Dreams". On Tuesday, 29th, he gave a public lecture on "Reïncarnation". On Thursday, 31st, he gave another public lecture on "Occultism". On Friday, 1st June, he addressed the Branch and answered questions. Sunday, June 3d, he addressed over one thousand persons in Metzerott's Hall on "H.P.B. and the Mahâtmâs". The following Friday he again addressed the Society on "The Seven Principles of Man". Saturday, June 9th, he lectured publicly to a large audience on "Occult Development". On Monday, June 11th, he addressed a meeting in Mrs. Irwin's drawing rooms. Friday, 15th, he lectured before the Branch on "Kama". Sunday, 17th, he attended Western Presbyterian Church and listened to attack on Theosophy and his own lectures by Rev. H. W. Ennis. Mr. Wright promptly challenged him to a public debate. Mr. Ennis lamely refused, and the papers widely advertised the whole affair. On Thursday, the 21st, Mr. Wright replied publicly in the large Metzerott's Hall to Mr. Ennis in a lecture entitled "Theosophy and the Churches". Mr. Ennis was invited.

DENVER T.S., Denver, Colo., was formed by the General Secretary on his return route to the East. It was chartered on May 31st with six Charter-members. The President is Wm. S. Wing, and the Secretary Edward B. Cronkhite, 1,644 Tremont Street.

Mr. B. Harding has passed a busy and most successful month in New England. The Norumbega Club of Charlestown, Mass., numbering two hundred or more, requested a lecture on Theosophy, and Mr. Harding complied with it to their satisfaction. A series of three lectures has been given in Worcester, Mass., to crowded audiences, and the result has been the formation of a class of twelve to study Theosophy at the home of Mrs. Claflin through whose energetic work it was that Mr. Harding's visit proved so successful. A series of three lectures was also given in Lynn, Mass., to large audiences, and the result there was equally gratifying. A class of fifteen was formed for weekly study under the guidance of Mr. Robert Crosbie, President of the Boston T.S. Lectures have also been given at Newburyport, Lexington, and Sharon, and a class formed at Sharon to be conducted by Miss Craig. Mr. Harding has also delivered lectures during the month to large audiences in the halls of the Malden, Boston, Cambridge, and Somerville Branches of the T.S. In all, nineteen public lectures have been given, besides much other work accomplished in visiting and meeting individuals, etc. Under the auspices of Bro. Clarke Thurston of Providence, R. I., halls for lectures were engaged at New Bedford, Taunton, and Fall River. Mr. Harding delivered three lectures at each place. Classes to study at these towns have been begun and will be looked after by the members of Providence.

PACIFIC COAST ITEMS.

San Francisco Lectures continue well attended in spite of the heat. That on June 10th was by Mrs. S. A. Harris upon *Man and God*; that on June 17th by Dr. J. A. Anderson was upon *The Devil*. Dr. Griffiths's Southern tour is very successful.

Keshava T.S., Riverside, Calif., was chartered May 31st with eight Charter-members. One of its most active organizers was the late Secretary of the Krishna T.S., Philadelphia, now a resident of Riverside.

Harmony Lodge T.S., Los Angeles, Calif., is the third Branch in that important town, and was chartered on June 8th with nine Charter-members. The dissolution of the two Western Branches and the union of the two in New Orleans make this one to rank eighty-eighth on the American roll.

Aurora T.S., Oakland, Calif., is about to open a free Reading Room every afternoon, thanks to liberal donations from the Countess Wachtmeister and from those she had generously interested.

The Pacific Theosophical Corporation is now a legally incorporated body, designed to carry on Theosophical work on the Pacific Coast. It has for officers such men as Dr. Anderson, Mr. Rambo, and others. The last of the monthly lectures at the San Quentin Prison was given by Abbott B. Clark on June 3. The inmates of the prison begged for more Theosophical books, and a large number have now been given. A class of 120 students has been formed for the study of Theosophy, and is carried on without outside assistance. Messrs. Evan Williams, Abbott Clark, T. H. Slater, and others have lately begun work among the sailors on the water front. It promises grandly. Literature is distributed, and lectures will be given as soon as arrangements can be made. The H.P.B. training class of San Francisco has been so successful that others are to be formed throughout the country. A training class has already been started in Oakland with a large and enthusiastic membership. The object of this class is to train members for active and efficient propaganda work; the expression being "to assist its members to get a clear, comprehensive, and common-sense view of Theosophy, and to acquire the ability to convey that view to others".

Dr. Griffiths visited Salinas, Calif., and gave a lecture to a crowded house May 15th. Many unable to secure seats sat upon the steps and remained standing during an address of nearly two hours. A number of ministers were present, also teachers, editors, and professional men, and intense interest was manifested. A quiz meeting was held the following evening. Leaflets and marked catalogues were distributed.

San Ardo was the next stopping place. Bro. J. C. Hadley resides and had done some preliminary work there. Many came from the surrounding country and attended the lecture given May 18th. I.O.O.F. Hall was well filled, leaflets were distributed, and Bro. Hadley decided to hold regular T.S. meetings there hereafter. A nucleus is thus started which may soon develop into a Branch.

A general lecture upon Theosophy, Karma, and Reïncarnation was given to a good audience in Santa Maria, Calif., May 25th, and a quiz held next evening. As usual, long reports were given by the local press.

Lectures were given in Santa Barbara June 1st and 3d. Unity Church was offered and accepted with thanks for same. A good audience attended. An informal quiz meeting was held and frequent calls were received during the lecturer's stay in that city.

June 4th, p.m., Mrs. Albert McGee, F.T.S., who resides at Montecito, a suburb of Santa Barbara, gave a reception to Dr. Griffiths at which a number of people interested to know what Theosophy is attended. It was a pleasant and profitable occasion. Brothers Playter and Wallerstein also reside near that city, and there is prospect of a Branch there. Ventura was next visited and a lecture given June 7th. Two large and interested audiences attended lectures given at Santa Paula June 12th and 13th, three informal meetings were held, a class for study started, and a Branch will no doubt later result. Numerous calls were made upon the lecturer at his hotel. Leaflets were distributed and press reports given.

THE COUNTESS WACHTMEISTER, who accompanied Mr. Judge and party on his recent Western trip, has proven herself an indefatigable and tireless worker for Theosophy. Beginning in San Diego, her first lecture was delivered in the Theosophical Hall, before the Branch, and was of an hour's length, followed by another hour of questions and answers. Going thence to Los Angeles, she remained in that city for three days, and during that time gave a lecture in Blavatsky Hall to a crowded audience, received a constant stream of people at Headquarters during the day, and at the private residences of several of the members of the Society during the evenings. She then went to Riverside and organized a new Branch in that city. After this, she came on to the Convention in San Francisco with the other Delegates, and gave a number of lectures before the Convention and at private and Branch meetings in San Francisco ; a large hall was then secured and she was announced for a special lecture upon *Spiritualism and Theosophy*, which she gave before a fine audience, and which was of over an hour's duration, and was a most successful effort in showing the explanation of spiritualistic phenomena by Theosophic philosophy. A regular tour through the Santa Clara Valley was then mapped out for her, and she visited all the principal points in this valley, lecturing at each place. At Santa Cruz she gave a lecture to a good audience, and received visitors at Dr. Gamble's residence and at the Headquarters while there. She did a great deal of most satisfactory work while in this city. She attended a Branch meeting at the village of Soquel in the afternoon, and gave a lecture in the evening. Next morning she attended another Branch meeting, and was then driven over to Watsonville, where a lecture was arranged for and delivered in the Opera House to a fine audience. The following day she received visitors, both afternoon and evening, in the parlors of the hotel, with the result that a class for the study of Theosophy was formed, and it was arranged for Mrs. Russell of Santa Cruz to go over once a week and take charge. Seven or eight persons joined the class, and a room was engaged for regular meetings. Thence she went to San José, and received enquirers at private residences. The following day she lectured at the Town Hall. The day after she again received visitors and enquirers. Next morning she went on to Gilroy, and received visitors the whole time at the residence of Mrs. Angney ; gave one successful lecture, and the following evening a *conversazione*, where there were continual questions and answers. During the same afternoon, at a private residence, she met many people who were interested in Theosophical subjects. The next day continual visitors again, and in the evening a Branch meeting to discuss methods of work. She then returned to San José, was driven to Mrs. Stubbs's house, about six miles from San José, returning to San José and lecturing in the evening to a full hall on *India*. The next morning received visitors again, and in the afternoon left for Oak-

land, where a lecture was delivered that night upon *India*.

The Countess arrived in Stockton Monday, May 28th, and received visitors through the forenoon of each day of her stay. A reception was given to her in the Masonic Temple on the following afternoon, and many questions were put and answered. In the evening she lectured on *Theosophy* to a large attendance, and on Wednesday and Thursday afternoons she received Theosophists in the Branch Hall and imparted valuable information. A private Branch meeting for members only was also held, and a public lecture given on *India*. The Countess left Stockton and arrived in Sacramento on June 1st, and during most of her stay experienced unpropitious weather, but she received visitors constantly except when occupied with public work. On the evening of the 2d a reception was given her, much impaired in attendance by rain. She met the Branch on Sunday afternoon, and in the evening publicly lectured and answered questions. After the lecture she received the members of the "Seventy times Seven Club" and gave them good Theosophical advice. Up to the very last moment of her unfortunately short stay she was answering earnest questions from callers, and it was with great reluctance that Theosophists bade her good bye after only three days of visit. She then went to Marysville.

ALOHA T.S., Honolulu, Hawaiian Islands, was chartered on June 14th with eleven Charter-members, and is our eighty-ninth Branch. The very interesting work going on for some time in Honolulu has steadily increased in volume and public interest, and the actual organization into a Branch has been prepared for with much care and foresight. All the Charter-members are new except the one who has been for some years a member-at-large of the American Section and to whom the present Theosophical activity in Honolulu is mainly due—Mr. A. Marques.

MRS. M. M. THIRDS, the devoted Secretary of the Central States Committee, left Chicago on June 29th *en route* to San Francisco and thence to Honolulu, Sandwich Islands, where she purposes Theosophical work in connection with the new Branch there. This important undertaking will doubtless give great aid to Theosophy in Honolulu.

AUSTRALASIA.

AUCKLAND, New Zealand, has resolved upon a Lotus Circle, to meet on Sunday afternoon and to be conducted by F.T.S. who will each give a month in turn. Papers or lectures have been given upon *Thoughts on the Deity and on Man*, *The Harvest of Life*, *The Cause of Separateness*; *What is it?*, *The Philosophy of Mysticism*, *Theosophic Conceptions of Christ*, and *Why do we not recollect our past lives?*

SYDNEY, N.S.W., celebrated White Lotus Day with special care, the room being beautifully decorated with flowers and ferns, and H.P.B.'s portrait upon the table being wreathed with flowers and flanked by photographs of Mrs. Besant, Mr. Judge, and Mrs. Oakley. The average attendance at meetings is fifty.

THEOSOPHICAL CORRESPONDENCE CLASS.

The very great value to F.T.S. of this method of systematic instruction and training is strikingly shown in the eight-page circular upon the answers to Question Papers 1 and 2, just sent to members of the Class. It is called "General Comments and Notes". Taking up each Question it rounds out the answers received, correcting, amplifying, explaining with singular clearness and knowledge. The Questions themselves had been eminently judicious and intelligent. Students who really desire to ascertain both what they know and what they do not, and who wish to progress under the direct guidance of a highly instructed Theosophist, have thus opportunity in a system which has been planned with great sagacity and is carried on with great ability. Members of the T.S. can join at any time by writing to **Secretary Theosophical Correspondence Class, 144 Madison Ave., New York.**

If things ought to have been otherwise, the Gods would have ordered them otherwise.—*Epictetus.*

OM.